2: Wilson E-5 (1934-1938)1957 FN17 Ngonde FN17
Nyakyusa

845

birth but they commonly say: 'This illness has come from Kyala, in the ritual we drive away Kyala (*tukunkaga Kyala*).'

MWANDISI (asked about the meaning of the phrase 'War has come' in relation to twin birth): It means the war of Kyala, of the twins, the illness. We bring out Kyala. Let him get out of the body, Kyala has caught hold of him, has brooded over him, has given him twins. 'Go out therefore! (*Soka panja lelo*).' At first he was taboo. Kyala was in the house; he could not come out. So then we bring him out, saying: 'We have fought the war there, he has come out.'

NJOBAKOSA (another elderly man—also said that the ritual was to to 'drive off Kyala'): He [the father of twins] comes out, he takes a spear and shield and runs, and we run. One snatches up a shield, and another, and another. Then we give each other beer to drink, and food, and meat, snatching it from one another; we drive off Kyala. When the father of twins comes out of the hut we say: 'You hit us!' He replies: 'I am innocent (*mwelu*, lit. white) because he has been black (*ntitu*) on account of having twins.'

MWANDISI: If the ritual is not completed [i.e. if copulation does not take place], then they go to divine. It is said: 'The shades are angry.' Are the shades not with Kyala?

ANGOMBWIKE: I remember when I was a child, when I had one younger brother who was just beginning to walk, my father had twins. I remember the people sitting round the beer praying that his first ritual copulation should be successful. They began with Mbasi. 'You, Mbasi,[1] support us! (*Gwe Mbasi utwemele*). You, Kyala, support us!' Then they came to the shades. And I have heard that they always said both Mbasi and Kyala but began with Mbasi.

The parents of twins have been singled out by Kyala or Mbasi and therefore remain somewhat fearful all their lives. Angombwike said:

The parent of twins (*umwipaya*) seems like a great person (*alete mundu fijo*), he is not like us, his relatives. See, he has gained two people, he is the child of Mbasi, he is with Kyala, he has seen Kyala. You know that pagans do not eat twin bananas, they fear, saying: 'These are twins (*mapasa*).' They give them to small children. (What I speak of is Nyakyusa custom, not the custom of the baptized.) And the parents of twins (*abipaya*) do not eat the bananas on the sides of the bunch, only those in the middle. When a girl has brought a bunch of bananas to them in the temporary hut . . . they say to her: 'Take away those at the sides,' and she takes away here one, and there one.

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[1] There were hints of some special connection between the hero Mbasi and twins (*mapasa*), the elder of whom is *Mbasa*. The younger twin is *Mwindeka*, the following child is *Syula*, the next *Kamba*, and the next *Kambelila*.

[551]

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

salutations with his hand upon his mouth. Beer mixed 845
with medicine is handed to him, and, all the others 783
drinking one by one from a calabash, he takes a little into his mouth and squirts it upon each as he or she drinks. The final stage comes about a month later, when, in the presence of the doctor, without whom nothing can be done, all the grandparents and both parents drink beer amid a circle of shouting villagers, and then, laying hold of the calabash, break it in pieces. After one more sprinkling of all, the doctor departs, taking with him a cow as fee for his many exertions. But until another child is born, the parents must eat alone, or with other parents of twins; and the mother may not pass behind anyone without warning them and receiving their consent, signified by clapping the hands.

The naming of the child. The Konde child pos- 551●
sesses a varied selection of names. When he is grown he will offer a European employer one or another, sometimes in perfect honesty, sometimes with intent to hide the fact that under a previously given name he had a bad character. But the names are all genuine. Descent is through the father, and the new-born child [611]
takes the personal name of its paternal grandfather, let us say Ambangire. But his mother must never refer to her father-in-law by name, nor may she use the name in referring to any other person who bears it; her son therefore takes her own name; if she is called Kalukwa, he will be named Mwakalukwa; next he takes the family name of his father, say Mwakasungula.

3: Mackenzie M-5 (ca. 1925) 1925
FN17 Ngonde FN17

551 He is now Ambangire Mwakalukwa Mwakasungula; but his mother usually has a pet name for him, which no one else uses; and, finally, at marriage he takes yet another name, used only by his wife. But only one name is used at a time. When the personal name, Ambangire, is used, he is among familiar friends; when he is called Mwakalukwa he is being referred to as his mother's son; and when it is desired to honour or humour him he is given his title of Mwakasungula.

Girls take the personal name of the paternal grandmother, but are sometimes referred to by their father's family name.

857 For boys, the work of life begins at about five. It is a greatly longed-for promotion, for at that age many of them go out with the bigger boys to herd the village cattle. One may see almost anywhere a couple of infants, with long sticks, looking after herds of fifteen to twenty head of cattle, and having a thoroughly good time of it. In the low-lying plains they do not begin till they are eight, for there the grass is longer, and the ever-present dangers of the bush are more difficult to guard against. The boys, big and little, get together in groups, and there is no kind of evil that growing boys can learn that they do not learn during that period; but they learn also much that is good, and useful in after life. About eight to ten thousand children of all ages attend the Mission schools, but with many attendance is spasmodic, and the great school of life is the bush. The majority of parents follow the educational principles of Mr. Samuel

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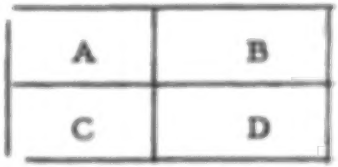
Chart showing position of sections of chart on "Villages of Mwaipopo' Chiefdom." (Facing page 91)



9: Wilson E-5 (1934-1955) 1959
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VILLAGES OF MWAIPOPO'S CH

Gen.	Chief	Village	Headman	Structural Position	Land
I	*Mwaijonga* (8a)	IPINDA	*NJOBAKOSA*	Senior village of Mwaijonga	
		Ichi	*Kiongolo*		
		ITEBE	*MSULYO*	Second senior village of Mwaijonga	Moved for Ips
		Bukeba			
		Itumba			
II	*Mwaipopo I* (11b)	BUJEGE	MWANSAMBE (Mwegama)	Sons of Ipinda and Ichi	Moved for Lu
	Mwaipopo II (11b)				
		Bujinga	Katolile		Moved for Ips
		Lupuso		Older section of Bujinga	Moved to same Mwasinga II
		Kleyela			
		Bwirkali		Contemporaries of Mwaipopo II	
		Bulindangajo	Mwacota	Much younger men than those of Bujinga	
		Kibonde	Mwakika'o		
		LUPONDO	*MWAIKOFU*	Sons of Bukeba	
		Kyuno	*Kanyeka*		
		Kitule	Mwangoba		
		Kabula	*Mandilwanga*		
III	*Mwasinga I* (15b)	IGEMBE	MWAMBUPUTA (Mwalungo) b. c. 1880s active in 1955	Sons of Bujinga	
	Mwasinga II (15i) active 1955				
		Katumba		Younger brothers and a few sons of Igembe	
		Lupembo	Nauna (active 1955)		Moved for I members gon
		Ipuma	Kabolile	Sons of Bujinga and Bwirkali. Younger men than in Igembe	Got land from
		Ndongosi		Younger brothers of Ipuma	Moved south
		Kibonde (junior section)	*Mandilidy*	Sons of Kibonde	
		NJESI	KAKUJU (old & fragile 1955)	Sons of Lupembo	
		Mpunga	Mwakatika	Younger sons of Lupembo	
		Inuba	Mwakabumbe	Youngest sons of Lupembo	
		Lukwego	Lyambelo	Sons of Kitule	
		Ndobo	Nyambege	Sons of Kabula	
		Kilosi	Kambale	New village	Colony in for
		Kiloba	Nauna (of Lupembo)	New village	Colony in for

[facing p. 91; section A]

9: Wilson E-5 (1934-1955) 1959
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OF MWAIPOPO'S CHIEFDOM[1]

	Land	Numbers (Men or boys) 1955	Comments
			Widows of Mwaipopo live here
			Not surviving
[illegible]	Moved for Iponua	6	
			Not surviving
			Not surviving
	Moved for Lupando	8 (31 wives)	
	Moved for Iponua		
	Moved at coming out of Mwasinga II, but not again		
II		7 (22 wives)	
se of			First built where Itiki is now. Driven out by Bujinga
			Chiefdom of Mwakipesile
		9	
			Disappeared by 1955
			Chiefdom of Mwakalole
		8 (30 wives)	Mwasinga now senior priest of country. 'Brought out' Mwanyilo.
n of		10	Junior members including Kilwile moved to Lupando. 57 members in 1958.
	Moved for Lupando. Many members gone to forest.		Nkuse now headman of Kilisha, new village in forest.
	Got land from Bujinga		Akimu, one of Mwaipopo II, a former member, moved to forest.
	Moved southward		
			Sub-chief Likwayile
		10 (26 wives)	
		8	
			Mwakilwanli sub-chief
	Colony in forest	40	Akimu, a junior son of Mwaipopo II, was sent to watch over this colony. In 1955 Mwasinga was established as sub-chief of the area.
	Colony in forest	198	Possibly subdivided

[facing p. 91; section B]

9: Wilson E-5 (1934-1955) 1959
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		Kilonde (junior section)	Mwalilole	Sons of Kilonde	
		NJESI	KAKUJU (old & fragile 1955)	Sons of Lupondo	
		Mpenga	Mwakaliba	Younger sons of Lupondo	
		Isoka	Mwakabumbe	Youngest sons of Lupondo.	
		Lukwenga	Lyambelo	Sons of Kitale	
		Ndeke	Nyambaga	Sons of Kabesa	
		Kibesi	Kambale	New village	Colony in fort
		Kitoka	Nesan (of Lupondo)	New village	Colony in fort
IV	Mwanyila (1971)	Lupondo	KILANILE MWANBASU	Sons of Ignacio Married	Occupies site by parts of I and Lupondo and of Mwan some members and some sons make room for members of fa the Isoka and Lupondo
		Nyenga	KILASILE MWANBASU	Sections of Lupondo. Younger sons of Ignacio and Lupondo. Married.	
		Ndeki	KILASILE MWANBASU	Sons of Ignacio and Lupondo sons married, some c. 14	
		Ndeke	KILASILE MWANBASU	Sons of Ignacio and Lupondo. Some married. 12 boys.	
		Bajisi	Paulisi Mwambapo	Sons of Ipenza. Mostly married.	Occupies the Isoka of gro spit and fan t to the north then by Ipe moved some c at 'crossing ro Bankhali II'. have also mov
		Penjisia	Belyenza Mwakasumbula	Sons of Kilonde III	
		IRINGA	SIKAMBOMBO KIGULEWE	Sons of Njisi. Some married.	Occupies lan pied by Njisi
		Mzumbo	SIKAMBOMBO KIGULEWE	Sons of Mpenga and Njisi	
		Kanda	SIKAMBOMBO KIGULEWE	Sons of Mzumbo and Mpenga. Younger brothers of Iringa. Ages 15-20 years.	
		Mlumbi	Bayangula Mwanasalo	Sons of Isoka	
		Penjisia	Bayangula Mwanasalo	Sons of Isoka. Younger brothers of Mlumbi. Ages c. 10-15 yrs.	
		Kimil		Sons of Lukwenga	
		Kabesia		Sons of Ndeke	
		Nkaja	Mwanjisile	New village	Colony in fort

[1] A more elaborate version of this table appeared in *Good Company*. Certain misspellings and errors Capitals = senior village of senior headmen of chiefdom.
Italics = dead.
Total No. of taxpayers (including migrant labourers) 1955: 833.

[facing p. 91; Section C]

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
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Sub-chief Libenyile

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		10 (26 wives)	
		8	
			Mwakibwelli sub-chief
	Colony in forest	48	Akiwa, a junior son of Mwaipopo II, was sent to watch over this colony. In 1933 Mwakibwelli was established as sub-chief of the area.
	Colony in forest	156	Possibly subdivided
	Occupies site previously held by parts of Bajuge, Igwaiko, and Luganzila. As 'coming out' of Mwanyika. Bajuge split, some remained meeting south, and some south, some west, to make room for Luganzila. Some members of Igwaiko, including the headman, moved south, and Luganzila moved west.	20 (including Nsenga)	Kilimile first built in Kaswaka. Father was in Igwaiko. Born c. 1910. Made first as Mwanyika's 'coming out'. This village has a new name. It was originally called Mpogwan.
ame ied.			Three Mwanyika's names. He first built here.
ame		11	Christian village name altered. Mwakisungula (148) first built here but moved to forest. Mwakisungula (162) had occupied this site, then Mwaipopo built. Edit 1 on it.
		23	3 sons of Bajuge who had to move to make room for Luganzila have built at one end of Ndola but this is irregular.
4.	Occupies the site first held by Isoka of generation I which split and few now survive to the north and south, and then by Ipweso III which moved some distance to south as 'coming out' of Mwanyika. Pashuki II and Bajuge II have also moved southward.		F. of Pashki is Bwichali. Bajisi also called Ipweso. Now name has recently been established.
			No son of Libenyile 'came out' with Mwanyika.
	Occupies land formerly occupied by Njisi	23 (24 wives)	12 sons away at work, 11 present. Mwakisungula made first as Mwanyika's 'coming out'. His father was in Njisi.
		10	
		23	
			Also called Isoka
on of			
			Names of villages of generation IV not ascertained.
			Names of villages of generation IV not ascertained.
	Colony in forest	156	New village established for second heir Mwakisungula who is a sub-chief. Possibly subdivided.

Amplitage and errors have been corrected and the village established in generation IV added.

[facing p. 91; Section D]

9: Wilson E-5 (1934-1955) 1959
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CHAPTER IX

KASITILE THE PRIEST

We turn now from the description of rituals to a personal document, an account of the illness of Kasitile (86), the leading priest of Selya, the causes suggested for it, and the rituals performed. His case shows: (i) the power of village headmen over chiefs in general, more particularly the power of the commoner priests (village headmen of the previous generation) over hereditary priests of the chief's lineage; (ii) the persistent linking of misfortune with sin in both public and private life; (iii) the function of divination in selecting between possible causes of disease; (iv) the influences of Christian and Muslim teaching and Western medical science on a conservative who goes so far as to invite a Muslim to cut the throat of the sacrificial animal and speaks of turning Christian in his old age; and (v) the very great importance attached to 'speaking out' (*ukumpe*) and not leaving anger to smoulder unconfessed. Beer is necessary for such a ritual 'speaking out' and the participants are pressed to drink deep, for *in vino veritas*.

793
795
[554]
[685]
[787]
[797]
[177]
[273]

The *dramatis personae* are:

KASITILE (86) of the chief's lineage, priest of Selya [551] ●
JANE his senior and favourite wife
JANE'S YOUNGER SISTER and co-wife
KILULILE a third wife suspected of bewitching Kasitile [784]
MWAIPOPO (116) the chief and senior kinsman of Kasitile
MWAKYONDE (148) the doctor who was treating Kasitile
KINDA *priests* (i.e. Kikungubeja Nayanigwa, Kyamba Kitali, *vide* pp. 24-34)
NDULUVO, NJOMOKINDA, KIMOGOTA — Village headmen of Mwaljonga (82) and priests of his grove, *vide* pp. 74-7, 84-5
MWAMAKUNDA THE ELDER a hereditary priest, assistant to Kasitile
MWAMAKUNDA THE YOUNGER (Mwambagaje) son of the elder who often acted in his place

9: Wilson E-5 (1934-1955) 1959
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793 NDEMBWE
755 NSOKI
[551] NZESA
[791] A SANGU
} Diviners consulted by Kasitile

NDISA a kinsman of Kasitile

793 755 It will be remembered that, in accordance with the custom of delegating ritual functions to a junior line, Kasitile's grandfather (44) had been appointed rain-maker and priest responsible for receiving the Kinga when they came to sacrifice at Lubaga. Kasitile thus held an important public office. He was living on the plain (where he had inherited the estate of his father's younger brother) where his own elder brother (85) died and he came up into Selya to bury him and succeed to his position. But he failed to notify the Kinga priests of his brother's death and they were [787] very angry, and told him he would die if he stayed in the homestead, so he fled back to the plain. There he fell ill, and he was carried back to Selya to be treated by the visiting Kinga priests, who told him he was sick 'because he went to the plain in a hurry and they had not given him medicine'. The idea here is that the heir to a chief or priest must cultivate the power that was in his [778] father's body by drinking medicines: Kasitile was 'losing the *ifingila* of his father by not drinking medicines'. Now *ifingila* implies *both* the medicines of chieftainship and the power which they create in the body of a man.

So Kasitile was treated and we quote his own account of what happened:

> The Kinga came to cook medicine by the tree where I pray—it is where the cattle byre of my elder brother was. They put some medicine for Jane [his senior wife] and me in beer . . . and we drank together . . . [783] and they boiled medicines in a pot and told us both to wash with the infusion every day for two months. I found a goat and called the priests Ngulyo, Njobakosa, and Kisogota and . . . they and the Kinga priests ate the meat together, and they told me to stay for two months and return to the plain again, and so I did. Then the Kinga sent for me to come back and I've come up to live. I found a cow, and called the priests and killed it at the sacred grove, Kinyangwa, and all the people ate the meat. Then the Kinga told me to move to my father's old homestead, and I did so this very year.

[753] Before we arrived, therefore, Kasitile had been in conflict with his fellow priests, and he had been very ill, and attributed his

9:Wilson E-5 (1934-1955) 1959
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We remarked to a Christian friend, a deacon, that the rains were late. He replied: 'Well, it is not so very unusual. Sometimes rains begin in one part of the country and not in another. Sometimes we do not get heavy rain down here until the end of January.' In short, the more educated Christians are beginning to think in more general terms: they do not as yet define probabilities statistically in terms of rainfall averages, but they are tending in that direction.

And what of the positive content of Christianity? The supreme attraction, mentioned again and again as the reason for conversion, is: 'There is life' (*ubumi bulipo*), and it is life in a world to come rather than 'more abundant life' here and now that is spoken of. The contrast is between heaven above and the shadowy world 'beneath' of pagan thought, or a fearful fiery hell in which most Christians believe and to which, some think, all pagans are condemned. Constantly in sermons by Nyakyusa preachers there was stress on life, resurrection, and on the rewards and punishments of the future life, and this theme recurs again and again in the dreams of Christians.

There is a gulf also between the pagan conception of 'driving off' the shades and the heroes lest by 'brooding over' a man they bring madness and death, and the Christian ideal of union with God. Sermons stress the goodness and love of God, characteristics quite foreign to the traditional picture of Kyala.

Something of the quality of Christian thought and feeling may be grasped by an examination of the names taken at baptism—the convert from paganism always chooses a new name for himself and the meaning is more immediately obvious to everyone than it is with modern English Christian names derived, as they mostly are, from languages no longer familiar. Many of the Nyakyusa names express a very direct personal relationship with God, the Redeemer: 'He has looked upon me', 'He has roused me', 'He has waited hoping for me', 'He has died for me', 'He gives me courage', 'He has changed me', 'He has chosen me out', 'He has comforted me', and a score more of the same type. Some refer to the Gospels: 'Word of Truth', 'The Word has taken hold of me'. A few speak of purification: 'Make me white', 'He has washed me'. Some express that union with God which the pagans so greatly fear: 'We are with him', 'He has come near', 'He has brooded over me', 'Let us approach', and some thanksgiving: 'Let us sing to Him', 'We praise Him', 'We have rejoiced', and some life: 'He is risen',

9: Wilson E-5 (1934-1955) 1959
FN17 Ngonde FN17
Nyakyusa

'I have entered into life'; a few express the Christian virtues: 'Love', 'Joy', 'Peace', 'Hope'.

These, then, are the things that the ordinary Nyakyusa emphasize. As will have been obvious to the reader, we are not concerned to outline the orthodox teaching of the mission Churches: that can be readily found in creeds and catechisms; but it is not so easy to discover how these are interpreted by converts just emerging from a pagan society. Our Nyakyusa friends are unanimous in asserting that dogma is never a hindrance to conversion: the only dogmatic conflict that arises is over the Christian denial of traditional pagan belief in the power of the shades and witches. What hinders people from joining the Church is the difficulty of keeping the rules of life, such as monogamy and chastity. This, we were assured, is the reason why there are more women Church members than men, though most conversions come through the schools and more boys go to school than girls. Many men leave the Church because they marry or inherit a second wife and few middle-aged or elderly men come to be baptized because most of them are polygynists, but the first wife of a polygynist (and in the Moravian and Lutheran congregations all the wives) may be Church members and many women are baptized during middle life and old age.

Most of the early converts in BuNyakyusa were already living and working at the mission stations before their baptism. They came either from groups of refugees from slaving caravans who were rescued by the German Administration and settled at the newly founded mission stations, or from the poorer Nyakyusa who found at the mission an opportunity to earn cloth and cattle which presented itself nowhere else. Again and again we were told by elderly converts: 'We came to work at the mission and we listened to the preaching and then the word of God took hold of our hearts.' In the early days those who worked at the mission stations and received some instruction there were the only men in the district with any knowledge of western techniques and manner of life. Later, most of the converts came through the schools, and Christianity, education, and the expectation of skilled employment have gone together. There was a strong feeling among Christians in the 1930's that they could expect something better than work as unskilled labourers. In Ngonde the first Christians were not refugees, but there was the same alliance between Christianity and education. At the request of

9: Wilson E-5 (1934-1955) 1959
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MEMBERSHIP OF VILLAGES

621
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(a) *Lupondo* (Senior village of Generation IV)

Members	*Village of father*	*Villages of fathers-in-law*	*Kinsmen in village*
1. Mwanyilu (177)	Igembe	Bujege	Half-brother
		Itebe	Half-sister married to headman
		Iringa	
		Igembe	Father's half-brother
2. Kilasile (headman)	Kituli	Igembe	Married half-sister of chief
	Father's heir in Kibonde	Heir in forest village	
3. Ndungundeli Mwaipopo	Igembe	Mwangomo's (C 28) chiefdom	Half-brother of chief
4. Mwasikambo	Bujege. Moved to Kibonde	Another chiefdom	None traced
5. Mwambambale	Bujege	Bujege Moved to Ndola	Married daughter of chief's father's half-brother
6. Mwakalinga	Igembe	Igembe	None traced
7. Mwampora	Kisyero	Igembe	None traced
8. Musika	Ipoma	Ipoma	None traced
9. Mwakipesile	Ipoma	Igembe	None traced
10. Mwakilasa	Kisyero	Igembe	None traced
11. Mwakipokera	Another chiefdom	Mwandosya's chiefdom (C 27)	None traced
12. Mwakipesile	Another chiefdom	Ipoma	None traced
13. Mwakalebela	Mwangomo's chiefdom (C 28)	Mwangomo's chiefdom (C 28) Kabula	None traced
14. Mwambipile	Igembe	Lupondo	None traced
15. Mwakinyolobe	Ipoma	Mwaihojo's chiefdom (C 25)	None traced
16. Mwakasio	Kibonde	Lupondo	None traced
17. Mwajojele	Another chiefdom	Another chiefdom	None traced
18. Mwansale	Itiki	Igembe Kisyero	None traced
19. Kigasya Mwaipopo	Bujege	bachelor	Half-brother of chief's father
20. Mwampase	Kisyero	Igembe	None traced

I.e. out of twenty members, three are close kinsmen, and two are married to kinswomen of these three. The remaining fifteen members are not connected by kinship ties.

[p. 224]

9: Wilson E-5 (1934-1955) 1959
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Nyakyusa

(b) *Katumba* (Generation III)

Member	*Village of father*	*Villages of fathers-in-law*	*Kinsmen in village*	*Kinsmen elsewhere*
1. Gwemelese	Kisyero		Elder brother of 2	Son in Ndola. Elder brother in another chiefdom (C 27)
2. Anganile	Kisyero	Not married	Younger brother of 1	
3. Syapabwingi	Kisyero	Lugombo Kasambala's chiefdom (C 2)		Brother in forest village. Brother in chiefdom (C 2). Brother in plain. (All at first built in Katumba).
4. Kileke	Bujege	(a) Bujinga (b) Kisyero	Half-brother of 5	Elder brother Igembe, moved to C 28. Brother in Christian village Kabembe (at first built in Katumba). Brother in Mbeya at work. Brother in Itiki (but away at work).
5. Nkokwa	Bujege		Half-brother of 4	
6. Mwalumu	Bujege	(a) Kisyero (b) Mwangomo's country (C 28) (c) Kibonde	Half-brother of 7	No full brothers. 2 half-brothers moved to other chiefdoms, another to Zanzibar. Daughter married Kibonde, another married Ndola.
7. Nsasa	Bujege	not married	Half-brother of 6	
8. Nathan	Bujege	Kibonde moved to Igembe		He only son of mother, 2 half-brothers in Ndola.
9. Pabulosi	Another chiefdom (C 23)	Ndupaso		Father's younger brother's son headman of Iringa.
10. Mwalibaki				

In 1955 out of ten members, there are one pair of brothers and two pairs of half-brothers, but all have close kinsmen (brothers, half-brothers, or father's brother's sons) in other villages or chiefdoms. Katumba has diminished from fifty-three members in 1938 to ten in 1955. Many members have died and many have moved, some to the forest colony, some to the plain to plant rice, four to Lupando.

9: Wilson E-5 (1934-1955) 1959
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Nyakyusa

(c) *Kutola* (Generation IV and V)

Boys (none married)		*Father*	*Father's village*
Andulu	full brothers	Mwaseba (152)	Mpunga
Alijesi	full brothers	Mwaseba (152)	Mpunga
Jestina	full brothers	Mwaseba (152)	Mpunga
Mololo	half-brothers	Mwaseba (152)	Mpunga
Freda	half-brothers	Mwaseba (152)	Mpunga
Tukafika	half-brothers	Mwaseba (152)	Mpunga
Laseki	half-brothers	Mwaseba (152)	Mpunga
Kimamba	half-brothers	Mwaseba (152)	Mpunga
Abandubandu		Bampolile	Masoko
Andambile		Peteli	Masoko
Lalogwa		Mbukanya	Masoko
Bandadanwile		Imilano	Masoko
Anigwile		Mungile	Masoko
Kofia		Gusike	Masoko
Kaswelile		Mwaiposi	Masoko
Akipwele		Mwankuni	Masoko
Bajeko		Mwangosi	Masoko
Adumile		Gwilliam	Masoko (Inherited in Lupondo)
Kajobene		Mwalusamba	Masoko
Fryin		Anitike	Masoko
Mwitingi		Simeon	Masoko
Ndalwisye		Mwangoje	Masoko
Osijah		Mwaipaja	Mfumbi

i.e. out of twenty-three members, two are full brothers and six others are half-brothers. No other kinship connections were traced.

COMMONER PRIESTS MENTIONED

Kikungubeja, Kyamba Kitali, Nsyanigwa, Silobwike	Hereditary Kinga priests who come to Lubaga and visit Kasitile on the way
Kissoule, Mwamalunguka, Mwambipili	Hereditary priests of Lubaga
Mwamakunda	Kasitile's assistant priest
Mwalukuta, Nyama	Hereditary priests of Mbyanga, the grove of Mwaklsambwe (30)
Kissogota, Ngulyo, Njobakosa	Village headmen of Mwaijonga (82) and priests of his grove
Mwambuputa, Kakuju	Village headmen of Mwankuga (150) and priests responsible for 'coming out' of Mwanyilu (177)